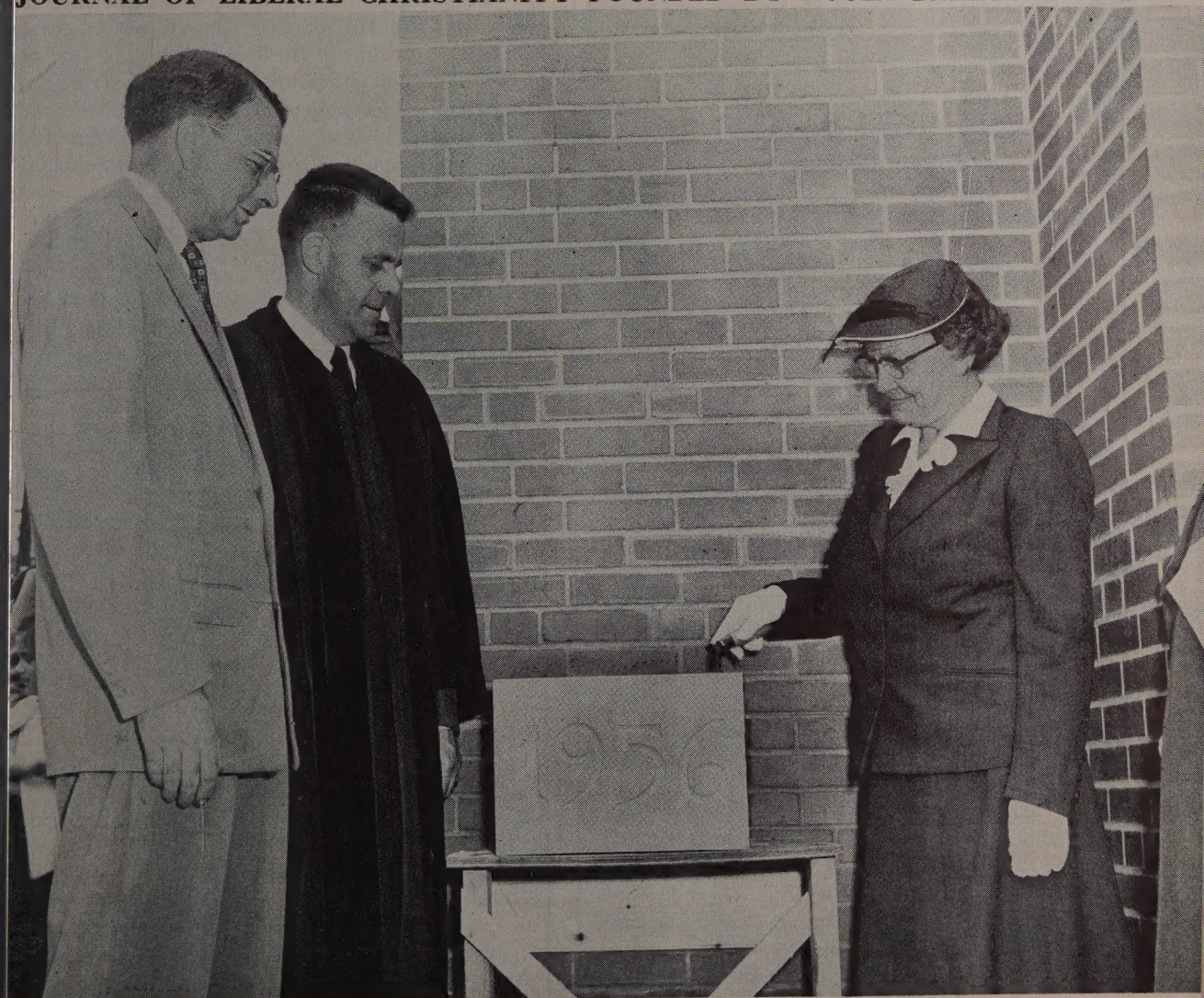
THE UNIVERSALIST Leader

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



Another new church for Universalists — Harry M. Foxhall, Chairman of the Board, the Rev. George J. Spencer, Minister, and Miss Helen B. Hamill, Chairman of the Building Committee, lay the Cornerstone for the new Worcester, Massachusetts, First Universalist Church building.

Volume CXXXVIII July, 1956 Boston, Mass.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

July, 1956 — No. 7

The cover records the cornerstone laying ceremony for the new church home of the **First Universalist Church of Worcester.** A story of this happy event appears in the news columns of this number.

Robert Cummins, past General Superintendent of The Universalist Church of America, was the speaker at the Recognition Service of the Theological School, which was part of the Centennial Commencement of St. Lawrence University, June 8, 9, and 10. **The Struggle for Human Dignity** is the text of this significant address.

The **editor** wrote the highlights and comments of the **Unitarian May Meetings.**

William Wallace Rose deals with something far more important than a child's tag line in his essay **Stop Being a Fraidy-Cat.**

Your Church paper has held the line on subscription rates through ten years of increasing costs.

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The Struggle For Human Dignity

obert Cummins

I choose to address myself to cause rather than to institution, for mine is no longer an official voice of the Church. But, as I understand our tradition, it befits even a minister-without-portfolio to speak of the cause dominating his life. So, — now that I may, I shall.

WE are to consider the struggle for human dignity, — "reverence for life." Attainment of ur present status has required long centuries of unieasurable toil, blood and treasure; yet full richness f being is a goal unrealized. Now, however, speed s imperative! No individual or group, no institution r set of circumstances, can be permitted to delay rogress toward the ideal. This is a new world in vhich time is of the essence. There will be no checkng of the time-flow, no evading the task that is ours. Pray God we may not be found wanting.

In vogue just now are two prevailing moods: (1) lmost complete indifference to religion in any form; nd (2) an exaltation of the clerical order, calling or subordination of the laity and regimentation of ife — a caste system set up along imperialistic, moarchical, or oligarchical lines. The one is just about s devastating as the other; whereas what is so sorely eeded is religion — religion matching today's world.

Faith that a man, or a group of men, lives by never omes out of empty air; nor was faith of the fathers nd mothers from whom we are sprung born of a vacuum. It was the outgrowth of great ferment. The American Revolution did things to men's minds. Slowly but surely, the colonists won their political independence. On the anvil of persecution, suffering and war, they forged great democratic principles; and their formal Declaration was an expression as well of their religious convictions as of their political views. Whether of heaven or earth, dictatorship would be banished. Thus, the stage was set, and curtains parted to let in the dawn.

Man: child of Creation, struggling to live toward such fullness of stature as to enable him to trust himself and his fellows — meant to hold his head high, to dare to clasp in his hand the hand of God — confident of his own perfectibility. The idea was not new with its conscious expression in America's Colonial Period. It was old, very old; but the Revolution served to crystallize it, to give to it new substance, new direction and certainly new dimensions.

Old? Yes. Fruits of archeological research continue to offer evidence that this disposition of mind and heart may have had its inception in ancient Egypt. In his *Dawn of Conscience,* James Henry Breasted says that, about 3500 B.C., in a society organized among men of the Nile Valley, there appeared the conception of conduct approved and disapproved, something new making its way into man's consciousness: the beginning of ethics and morals — a value judgment. And in this same age there emerged the notion that life after death depends upon the kind of life lived on earth. Breasted tells us: "(This) marked a transition from reliance on agencies external . . . to dependence on inner values. For the first time, immortality dawned upon the mind of man as a thing achieved in man's own soul."

The idea with the ancients could have been but a tiny seed just planted, yet an attitude toward themselves and their world such as, in its more advanced stage, has come to be a plant full-blown and ready to flower: confidence in man, in his ability to understand and control himself and his world. It became a view undergirt by an abiding trust in the existence of order, regularity and significance in all things, giving to the process meaning and making life worth while. This, says Breasted, "is the greatest discovery in the whole sweep of the evolutionary process."

Its theological counterpart, of course, is the idea of salvation in universal terms — a concept also by no means original with its first enunciation in America by Dr. George de Benneville who, beginning in 1742, made it his theme. In fact, who knows who it was who first perceived that all members of a tribe or clan were blood brothers and sisters, and should so regard each other? Who knows who it was who later

enlarged the idea to include all tribes in a given territory? We do not know who first dreamed of a brotherhood of states and of nations.

The idea is old as the struggle is long. It began, perhaps, when man dared trust his own faculties, do his own thinking, work out his own problems. Whenever, over the centuries, he is seen to discover new truths and new ways and to adopt them because they are truer and better — when, recognizing oppression, he insists upon justice and righteousness — when, against the mob, he stands for peace and freedom — when, smothered by a theology dishonoring God and man, he reaches deep into his own heart and finds "God is Love" — when he is seen in these roles, we witness the great idea growing into what it may become.

This struggle to achieve the dignity potential in human nature has been carried forward chiefly by individuals. Not until later years has it been strengthened and stepped up by organization. Origen, for example, forgotten man of Christianity and saint never canonized, said faith alone is invalid unless it expresses itself in ethical conduct. Men are saved by their spiritual lives, not by accepting creeds and performing ceremonies. These truths, currently so poignant, Origen declared as early as the third century.

The sixteenth-century Reformation contributed to setting the mind at liberty, encouraged free inquiry and love of truth. Then, again came the individual. Because of his liberal views, the British Parliament branded Gerard Winstanley a felon. Pioneering in England, too, were Sir George Stonehouse and James Relly; but, more important to later thought, was a book, *The Everlasting Gospel,* by the German clergyman of Osnabrüch, George Klein-Nicolai, who wrote under the pseudonym, Paul Siegvolk.

Siegvolk's premise was: God is infinite and everlasting love. "All who dare exclude from God's mercy and love one . . . creature," said he, "are (themselves) not grounded in that love." The really great contribution of de Benneville was his translation in 1753 of this book, although he later enlarged upon Siegvolk's view until his own approached, to an amazing degree, that needed today. "My happiness," he declared, "(is) incomplete while one creature remains miserable. . . . Love will be intensified to Godly proportions when reciprocal love exists between individuals of the entire human race, and that love must be based upon mutual respect for differences of color, language and worship. Behind every appearance of diversity . . . is an interdependent unity." Mind you, that was back in the 1740s! For us to arrive at a true appreciation of de Benneville is to imagine what our faith and fellowship might most speedily have become rather than what it soon became (and, in parts, still is).

Religious liberalism of our American line had its inception in the thought of Siegvolk and de Benneville; but, early and for long thereafter, its thought was Relly's, Relly-ism, interpreted by Relly's convert John Murray and the Relly-ites of Gloucester and Cape Ann was — in reality — a feat in theological gymnastics, a kind of Calvinistic somersault. But we must bear in mind all this was a long time ago and that any philosophy of life in any given period must be thought of as being relative to that period.

The first "Articles of Faith," drafted at Philadelphia in 1790, succeeded in making our liberalism as safe for the trinity as Christianity generally was made in 325 when Arius was cast out of the Council of Nicaea; and it was so intended. Later still, there was no one to question Elhanan Winchester's fifty thousand years in purgatory. Hosea Ballou himself, although his anti-trinitarianism was a shock even to our own people, was quite as much a "Bible-man" as, later, Dwight Moody was to be. In the thirty years between 1831 and 1861 there was a forward thrust, a kind of predecessor to the "social gospel" of the Walter Rauschenbusch school, resulting in our Reform Association. People had "a concern" to put into practice the ideals of their religion; and their churches in that period—in this one respect, at least — began to reflect a vigorous religious radicalism. Yet, all the while, their theological front held firm, stressing the importance of such matters as baptism, public pledges of Christian faith, prayer meetings, and celebration of the Eucharist. Soon, therefore, enthusiasm waned. Our people longed for public acceptance by, and inclusion in, the Christian fold.

Religious liberalism has too often slept on its sword. By sheer force of its obvious partialisms much of the history contradicts the very genius of our name. Only now and then has it risen to its possible selfhood; and it is upon the lesson to be learned from these occasions — not otherwise — that attention must now be centered, for today, as never before, we can afford no illusions of grandeur.

At the turn of this century, "Principles" took the place of "Professions," and a rather distinct departure was made from orthodoxy. Along the horizon there began to show faintly inescapable implications of the term "universal." Belief in final harmony in some future life can be but spiritual dissipation unless

nspires men to strive for harmony in this life. No ief in ultimate harmony can soften the fact of nediate disharmony. These truths, so obvious to now, were suspected then; and, suspicion aroused, comforting and reassuring eschatology of earlier rs faded out as completely as has the world of rrier and Ives. In its place, came a new version ving to do with moral insights and ethical demands. The present "Avowal," ratified at Washington in 35, is a broad generalization open to various interetations; but (and this is not sufficiently appreci-d) its distinguishing character is that it makes the nd which unites not beliefs upon which a majority of rsons present at some time and place have chanced agree, but the purpose they share. What is believed peripheral provided "the works" of faith are mani-t. Yet observe orders of worship in almost any our churches and you will find this distinction ssed entirely. In fact, some still use the statement fifty years ago, even one hundred and fifty years o. But always purpose goes unmentioned — a gic omission. The tie binding us today should be statement of beliefs but our purpose!

Of course we should look to our past. It is perfectly tural to do so; and healthy, too. We need to unrstand the past, for we are held in its embrace; we must beware the dangers of holding fast to or of glorying in it, — a tempting practice to the es of which we have been peculiarly susceptible. Important now, as we look back along the way we ve come, is the fact that Hosea Ballou, for example, bued with respect for human nature and reverence life and liberty, fused into religion, as did Lin-n into politics, the great ideals of democracy and, his day, clearly and logically worked his way ough to a broader, kindlier, and more effective igion.

Important for all time is the perfectly magnificent ht Murray waged for religious freedom in the oucester lawsuit, and the example he set when, cause they were in need, he fed and clothed the ner-folk of the village.

To be remembered is the fact that Adin Ballou, the green fields of the Hopedale Community, empted a radical experiment in practical religion; d that the message from the pulpit of the little urch at Old Oxford came to fruition May 21, 1881, th the founding there of the American Red Cross. And there is a chapter of the history that has ver been written. I wonder why, since its broader plications loomed large in the promise it held for e future. The World Parliament of Religions was held at Chicago in 1903 in connection with the Columbian Exposition. That Conference brought together on a world scale adherents of all religions, and, in this movement so close in emphasis to our thought today, our people held posts of prominence. They delivered twenty-eight of the formal addresses. Reading these addresses gives the impression that, in some measure at least, and for some of our people, there had dawned a consciousness of "the democracy of God." It is in such company as was that World Parliament of Religions that we are to find our rightful place, and not in a fellowship calling itself Christian while practicing exclusion. Old religious partialisms have become the hallmark of consummate egotism. Vital religion can no longer adapt itself to a Lilliputian cosmos. The great idea, if it is to grow, cannot do so among men laced about by creeds, dwarfed by microscopic scholarship, but from the living eloquence of the human heart.

The industrial revolution, too, has had its effect: that of facing man with a dilemma. It shattered the old concept of national sovereignty, the notion that a single nation might constitute a protective ring about society. It created engines of destruction without controlling their use. It made the world one without making it whole.

Dictionaries and encyclopedias still refer to us as "believers of the doctrine of universal salvation." Well, for one hundred and eighty years, that is just about what the fellowship has been. Is it to be only that now? It might take on meaning today if only salvation could cease to mean the individual staying out of a final bad place and getting into a final good place, and take on its truer meaning of one human family under God, living in a state of glad, free, spiritual health and sanity! With some of our ministers and layfolk and churches, theirs is a "rationalized Christianity" — Christianity, but "with a difference." Just what is that difference? And is it difference enough? Doesn't it come right down to being much more than merely a question of terminology or interpretation? If our mission is simply to spread a faith in liberal Christianity, we should at once close up shop or join other denominations already doing just that. Pink pills and soothing syrup will not suffice. The verdict is major surgery!

So deep is the chasm and wide that separates views of religion held by our forebears and any religion capable of matching needs of today's world, it is virtually impossible to bridge the gap. Religion for today is no more the religion of a century ago than is today's science the science extant at the founding of

this university. Ours is a different world. One would expect, therefore, that our religious liberalism might now be radically at variance with that of early New England; but so much as a cursory glance at the contemporary scene shows we are tragically burdened by the down-drag of tradition, sentiment, and a wee bit of celestial non-sense. Until very recently, we have been almost exclusively christocentric and Bible-centered; many of us still are, — all this with little knowledge of the other great religions and having never cracked a book on christology. Too much in use is a milk-and-honey diet of sweet expectations, whereas what is needed is a discipline to match our declarations. For example, why don't we, as a matter of course, dare discuss "ticklish" questions? If important questions are not to be discussed in the presence of God, where in heaven's name are they to be discussed? Away back in 1839, Adin Ballou declared: "To treat our declaration . . . as a mere . . . rhetorical flourish (is) alike false to our highest convictions and disobedient to the heavenly vision."

One of two things will happen: either twentieth-century religious liberalism will prove itself so weak and unadaptable that it will become outmoded and gradually outgrown; or it will have a new birth, taking on new adaptability and creating a new ideology. But of one thing we may be sure: it can have no hope of survival in its traditional form or mood.

But take heart! For some time now, there has been a mounting awareness that further development must take place, and is taking place, and that we ourselves are involved. Too, the suspicion mounts that the past may not suffice to unlock the gateway to progress in the future. This is encouraging. "In the education of the race," said James Martineau, "it is inevitable that the children should outgrow the father's house and emigrate to new lands of thought." Of course!

We live in a century that may have to decide whether to seek human unity under God or under the historically conditioned situation. In the life-span of our present adult generation there has arisen an obvious and urgent demand for some universal democratic faith and fellowship which will be true to contemporary life, and which will effectively organize and mobilize the forces of community idealism. This does not mean that men must forsake their views, but it does mean they must forsake their unsocial insistence upon them. It means that each individual, with his customs, creed and personality, is guaranteed freedom and democratic respect, — each individual enlarged and expanded so as to meet all other individuals on the same ground of common needs and interests. We don't need to lose our Christian foundations, but we can and must incorporate scientific methods, a critical philosophy, a realistic understanding of men and society, and powerful ethical motives. There is no need to discard our nation, our culture, our institutions; but there is need to create a framework large enough and strong enough to embrace as well the nations, cultures and institutions of other men. Our world must be made safe for diversity as well as for democracy. This fact we just must get into our heads and hearts. As long as fixed limits can be set to the competitive and explosive aspects of the differences, diversity within unity supplies the necessary vitality. Security today rests not in superior stockpiles of fantastic weapons but in our ability to identify ourselves with humanity at large; and that is a religious assignment! It may mean persons here and there will be lost to us, even churches, and certainly dollars. Sorry, but what of it? We need not converts, but disciples! Men and women of intellect as well as of heart, of purpose as well as of courage, — men and women of personal discipline and world vision.

We all reside on a single planet which is now a neighborhood. We share the same needs, dangers, hopes and fears; and this is the distinguishing characteristic of our time, its central meaning and its challenge. The single family, the first social unit in man's upward climb, has crossed all frontiers until now it becomes again a single unit; and man, in this new world of family, is trying to find himself, to discover his own soul, his intellectual and spiritual anchorage. Half of the world is still hungry, or sick, or poorly housed; and the people of that half of the world are in a rebellious mood. No one needs to persuade them of freedom's importance; they want its fruits: freedom from outside rule, and indignities; from legalized abuses, social, political, economic; and freedom for opportunity to prove their worth, to prove that the color of skin has nothing whatever to do with the right to walk among their fellows upright in decency and self-respect. The answer lies in our recognition of this challenge, and in our response.

Floyd H. Ross of the University of Southern California puts it this way: "Let Christians make their confession . . . that for them, Jesus is Lord; but let them not . . . legislate for Jews, Hindus and Buddhists, that Jesus must also be Lord for them."

Within our ranks, once again, are persons pre-

red to pioneer in terms of contemporary life, iving to give vital expression to basic religion — ligion founded upon twentieth-century knowledge d skill, and throbbing with the dynamic of democcy. That which appears to have been the beginng of our present trend of thought was a potent ime struck at first by sparks dropped at various d sundry points back in the 1940s. There were our o applications for membership in the Federal Coun- l of Churches, both turned down flatly by overhelming votes. Whatever our people had thought ncerning themselves, it was then and there made ystal clear what the vast majority of organized hristians in America thought of them. What happened? Nothing much until the fact began to soak . Then, symbolically at least, we got out of "busiess" by changing our name to "Church" (until then e had been only a "Convention"). Changed, too, as the name of our journal, *The Leader.* And ropped from the "Liberty Clause" was the phrase Provided . . . the faith thus indicated be proessed," leaving just the strong, simple statement: Neither this nor any other statement shall be imosed." But it took years, and it was like pulling eeth!

Intimations came from new revelations in biology nd other sciences; and a whole succession of books nd magazine articles helped: Skinner's *A Religion or Greatness;* Hamilton Fish Armstrong's *We, or They?* and Wendell Willkie's *One World;* Frederick Keller Stamm's *If This Be Religion;* Ross's *Isolationism vs. World Community: Addressed to Christians;* Harry Overstreet's *The Mature Mind;* Norman Cousns' *Confessions of a Universalist.*

Then, from April to June, 1945, representatives of the nations of the world met in San Francisco in he UN Conference on International Organization. An incident which happened there portrays with accuracy a picture to shame all religionists. So great were the tremendous promises of that gathering that hopes of the delegates could only be voiced in prayer; yet in that Conference there was no prayer. There was no version of religion big enough for all. What a pity!

World conditions were growing ripe for an inclusive faith and fellowship. Until recently, no matter how grave the human predicament, mankind could somehow manage to win "in the long run." Today, we know that unless immediate problems are solved, there will be no human future. The "long run" depends upon what we do in the "short run." The awesome effects of thermonuclear weapons on Hiroshima made larger loyalties mandatory, so that following that fateful August 6, eleven years ago, the world has not been the same. Something has to be done, you see, about that prayer passed up at San Francisco.

Our religion must lead us individually and collectively to acceptance of responsibility. When Moses heard God's voice, he did not run away to the desert; nor did he flee to the desert of his own soul. He returned directly to Egypt and cried to the oppressor, "Let my people go." He did his part to strike off their chains. Jesus didn't run away because life was unpleasant or dangerous. He took life where he found it, plunged right into the temple and overturned the tables of the money-changers. Albert Schweitzer climbed into no ivory tower, but went into darkest Africa and healed the sick. The mature and intelligent person today, if properly motivated, is not actuated by concern for his own admission to future bliss. He does not flee from life; he faces it. He does not hide from evil; he fights it. He is not satisfied with what is good; he himself struggles to make it better. And such is the strange mathematics of the spirit that, in giving, he himself receives.

Religion for today must become a movement in the spiritual life of the race: a forthright struggle for fulfillment of the age-old promise: Man — in the image of God! Why not? Victor Hugo could have been right when he declared: "Nothing in this world is so powerful as an idea — an idea whose time has come."

Yes, if we will it, *if,* I say, — if we will it, the mantle falls on us.

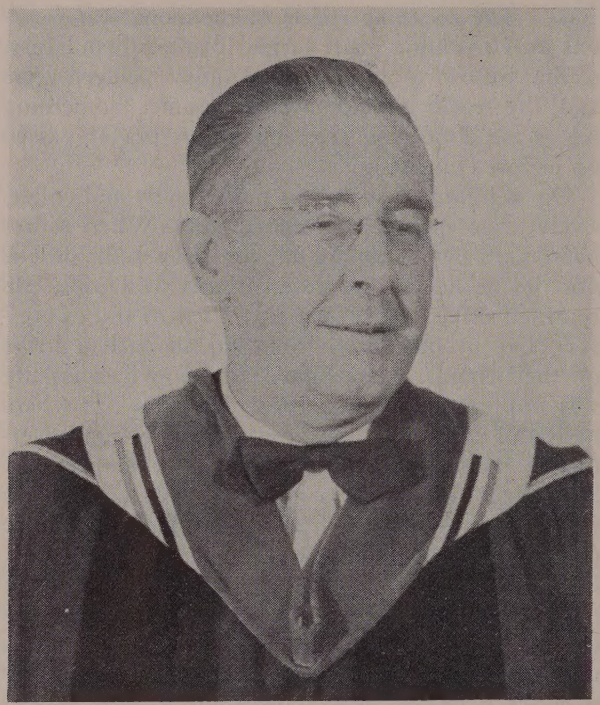
DID YOU KNOW

. . . THAT ministers spend at least seven years in schooling beyond the secondary level?

. . . THAT authorities place the cost of the minister's education at between $10,000 and $20,000?

. . . THAT teachers' pay raises, from 1925 to 1954, averaged 104%, as compared with 41% for ministers?

. . . THAT the denominational pension, after twenty-five years' service, retirement, and at age sixty-eight, is $500 per annum, or $20 per active year's service to the church?



ROBERT CUMMINS — preacher, author, missionary, teacher, church administrator, apostle of good will and spokesman for the universal spirit in religion.

He has served in small rural churches, and he has ministered with distinction to great churches. The Universalist Church of America, in which he sought ordination in 1926, soon recognized his qualities as a leader and chose him as General Superintendent, an office which he filled for seventeen strenuous but productive years.

In the early days of his ministry he journeyed to Thailand. By sharing his hopes and insights with the young men of Bangkok, he lifted his vision of humanity to world-wide horizons.

As a concerned observer of the world scene, he has traveled extensively and has earnestly used the spoken and written word in behalf of the Commonwealth of Man. As special consultant in the Department of State of his country, he is continuing the ministry of understanding, helping to interpret the democratic spirit to neighbor nations and peoples.

Bound to this university by a deep awareness of its historic Universalist origin and serving as a Trustee of the Theological School, he is known as a champion of the liberal outlook in education.

St. Lawrence University is honored to confer upon him the honorary degree of Doctor of Divinity.

ARTHUR W. WEBSTER, born in Kingston, New Hampshire; holder of the degrees of Bachelor of Science and Bachelor of Sacred Theology from Tufts College awarded in 1934; minister of the First and Second Universalist churches in Weymouth, Massachusetts, from 1934 to 1940, now celebrating his fifteenth anniversary as minister of the First Universalist Church in Salem, Massachusetts; past president of the Massachusetts Universalist Convention and former member of its Board of Trustees; past president of the Salem Council of Churches; formerly, Director and Vice President of the Massachusetts Council of Churches; director and officer of many community welfare, educational, and service organizations.

"As an effective Universalist minister you have directed your energies and your talents to a wide circle of community affairs at the same time that you served first and so well your own parishes. To these achievements and to the two degrees you already hold from Tufts we add today, Arthur William Webster, the honorary degree of Doctor of Divinity."

Unitarian Association May Meetings

Highlights and Comments

FROM Plymouth Bay to Back Bay, Boston, Unitarian lay delegates and ministers spread over eastern Massachusetts for their annual May Meetings, May 17 through 22. Two hundred delegates and friends, members of the Unitarian Historical Society, made pilgrimage to Plymouth First Church commemorating the three hundred and fiftieth anniversary of the gathering of the Pilgrims at Scrooby, England. Here they listened to Dean Douglas Horton of Harvard Divinity School discuss the importance of the Leyden Covenant, source document of all "gathered congregations." "Anyone, or any group, as in the case of the church covenant, could countersign and so enter into the agreement; all that was necessary on the part of the latter was to believe in God." In John Hancock Hall and the New England Mutual Hall, Back Bay, Boston, the American Unitarian Association, the Unitarian Ministers Association, and the Unitarian Women's Alliance held their meetings.

A major item for debate and vote at the one hundred and thirty-first annual meeting of the American Unitarian Association was the report of the Joint Interim Committee on Unitarian-Universalist relations. This report, which was originally presented to both Universalists and Unitarians at the Detroit meetings last August, was adopted by the Universalist Assembly but failed of legal adoption at the Unitarian meeting by reason of the absence of a legal quorum.

The report "recommend(s) the establishment of a Merger Commission" to prepare a plan or plans, submit them to a plebiscite vote by local churches of both denominations, report results to the national bodies, redraft plans and conduct final vote of churches. In other words the report provided for setting up a procedure of study, planning and entering into merger.

Opposition to merger of Unitarians and Universalists which appeared prior to the May Meetings a year ago seemed to have grown in the interval. Ministers of the mid-Atlantic Unitarian churches circulated a resolution several weeks ago opposing the adoption of the Interim Commission Report and proposing by implication the quaintest form of merger yet to appear. This would have involved the dissolution of The Universalist Church of America, opening the way for local Universalist churches to join the American Unitarian Association.

The Rev. Irving Murray presented the report and moved its adoption. Opposition to approval was expressed by the Rev. John MacKinnon, minister of the Unitarian Church of Wilmington, Delaware. The vote on the measure was four hundred and sixty-five for adoption and sixty-nine against.

The vote just reported would seem to indicate that Unitarians disapproved as heartily of the mid-Atlantic approach to Unitarian-Universalist relations as do Universalists. The vote now clears the way for appointment and organization of a Merger Commission. The delay caused by the Unitarian failure at Detroit will do no harm. It will, of course, slow up the procedure. This, however, is all to the good for two reasons: first, a basic principle of democratic church bodies like ours is never to crush opposition but to reconcile differences; and second, the need for a long-term time schedule. For whatever causes, there is significant opposition to merger in both denominations. *This calls for detailed and unhurried study before planning.* Our failures up to now have been caused in large part by voting on generalities without sufficient preparation for working out details involved.

Throughout all of the sectional meetings there was concern for the achievement of what Universalists call "one humanity." The Unitarian Fellowship for Social Justice and the Unitarian ministers expressed this concern in both recommendations and workshop panels. The Fellowship for Social Justice gave its annual Holmes-Weatherly Award to the Rev. Martin Luther King, Alabama anti-segregation leader. Citing Mr. King, the Unitarians said, "Few leaders have so deeply built themselves into the moral conscience of America as has Martin Luther King. . . . To all thoughtful Americans, he has become a source of inspiration and hope." A workshop panel on race relations was presented by six ministers, one a Northerner, Zoerheide of Syracuse, New York, and five who are serving in the South: Graham, Tennessee, Cahill, North Caro-

lina, Fuller, Florida, Hobart, Alabama, and Canfield, Georgia.

The Unitarian Women's Alliance heard a plea for justice for the American Indian from Mrs. Robert L. Rosenthal, public information chairman for the national Indian welfare organizations. In a resolution "for action" the Unitarian women pledged themselves to "support the work of other organizations concerned with the increasing infringement on the principle of the separation of Church and State." A resolution "for study" on a new approach to the problems of juvenile delinquency recommended that members "make a special study of how to change adult attitudes and behavior in order to improve our standards of conduct, morality, and patriotism, because adult behavior and attitudes have a bearing on juvenile delinquency."

A committee of the Alliance appointed to explore areas of possible cooperation with the Association of Universalist Women reported that in its opinion "merger depends on whether or not our two denominations merge."

One hundred and thirty-five Unitarian ministers present at their annual association meeting passed a resolution "that we as ministers of Unitarian churches and members of the Unitarian Ministers Association will do all that we can to see that our churches and membership therein remain open to all people without distinction as to race or national origin."

The Council of Liberal Churches, Division of Education, put on a series of carefully prepared and brilliantly executed workshops throughout the forenoon of Education Day. At the general session in the afternoon the religious education people heard Professor Ira D. Reid speak on "Social Problems: Proving Ground for Religion."

The Anniversary Meetings gave vigorous expression to values modern man must have to survive and especially to those so well voiced by Dr. Howard Thurman, this year's Ware Lecturer, when he pointed out that all men must have "freedom to work so as to earn one's bread with self respect, the freedom to worship at the altar of one's own choosing, or at no altar at all, the freedom to take injustice before an impartial tribunal . . . the freedom to express one's opinions and to act responsibly with reference to them."

—E.H.L.

STOP BEING A "FRAIDY-CAT!"

William Wallace Rose

There is a phrase we often speak to others caugh in the grip of fear, and should more often speak t ourselves, *Stop being afraid!* Weigh those words moment and you will perceive a meaning beyond the dictionary definition. For the phrase as we use marks the subtle but real difference between fear an fright. It is the difference between a healthy cautio and a sickly anxiety.

There is a mental state of "being afraid." It is condition of chronic apprehension, something quit different from what we commonly call fear. For ex ample: we all fear electricity, but we are not afrai of it. We handle this power daily without a secon thought. We all fear wind and water and fire, bu we are not afraid of them. They are our very goo servants. Some of us fear God, but are not afraid o Him. He is the dear companion of all our days.

So there is this healthy fear of any number of thing of which we are in no way afraid. And there is thi other thing — this "being afraid," this pathological anxiety, this creeping through life with fingers crossed. It is a mental state in which the more frightened we become, the worse we feel, and the worse we feel, the more frightened we become. Children have an apt name for this timorous spirit in their small companions — "fraidy-cats." Stop being fraidy cats.

This we say both to those who recognize in themselves this tendency to chronic fright, and to those who find their thresholds of courage lowering under the pressure of these days. Call a halt to this unnatural timidity. You can do it. Nature is with you and God is with you. Remember what Paul wrote to his friend Timothy: "God has not given us the spirit of fear (timidity), but of power and love and a sound mind."

That's the way you were born. That's the equipment you started with. As a babe and small child you had but two fears; the instinctive fear of falling, or loss of support, and the fear of a loud noise. All the rest, both sensible and nonsensical, have been acquired. And an acquired fear can be controlled, if it is sensible, and discarded if it is not!

So face the fears which alert you to danger, and act upon their warnings, for they are God-given sentinels. But for heaven's sake, stop being afraid!

St. Lawrence Enters Her Second Century

ST. LAWRENCE UNIVERSITY is celebrating its first century of service, honoring a great past by building for an even greater future.

At the Centennial Commencement, which brought a record number of graduates back to the campus, surprise announcement was made of the successful completion of the project of raising one million, two hundred thousand dollars for the construction of the Owen D. Young Library. This fine structure will provide for the proper housing and use not only of books, both ordinary and rare volumes, but also audio-visual records and ample space for equipment for their showing. St. Lawrence will have for the beginning of its second century a center for both study and research adequate for many years to come.

The closing years of this first Laurentian century have seen steady progress in many directions for the University in northern New York. Two new dormitories for men have been added and a complete new building for the Theological School recently dedicated and in use.

But St. Lawrence University is not buildings, necessary as those things are. St. Lawrence is made up of men and women, teachers, trustees, administrators of loyalty and vision. It is most pleasant to report without reservation that this vital heart of St. Lawrence is strong and true. The St. Lawrence University community, headed by that noble Universalist minister Richard Eddy Sykes and that great Universalist layman Owen D. Young, was an institution of large liberal vision. The St. Lawrence community led today by President Eugene Bewkes and Chairman Homer Vilas is inspired by the same vision, and is building for a future of greater service to young life.

The inspired Prayer offered by Dean Angus MacLean at the Centennial Commencement summarizes most beautifully the hopes and aspirations of all Laurentians for their *Alma Mater,* entering now her second century.

"Eternal God: We come to this place as did our fathers, striving to understand and to serve the growing needs of men, thankful for the foresight and the purposes that have placed great responsibilities upon our generation, knowing that our task is as it was with those who trod these fields and paths before us: to nourish the questing mind in freedom, to quicken and renew the spirit of love and mutual respect that keep men in fellowship without enslavement of any one by any other; to guard and implement the imperishable values that others have sifted from the chaff and straw of human experience; to lay well the foundations for new ventures, and the new century in which it is our privilege to pioneer afresh.

"To these ends, God help Thou us, that we may be among those who bring truth and order and beauty of life from out the uncertainties and chaotic perplexities of our time. — *Amen.*"

WHERE ARE YOU UNIVERSALISTS?

RECENTLY we had occasion to motor across the length of four eastern states. Doing so we passed through numerous cities and villages. The roadside approaches to these communities carried many signs of hotels and service clubs *AND some churches.* We remember attractive all-weather metal banners and shields announcing the presence of Episcopal, Lutheran, and Methodist churches. *There was no indication of the presence of a single, solitary Universalist Church along the entire route of nearly four hundred miles.*

Since we know the location of Universalist churches, we know also that many of those towns and cities have live and serviceable Universalist churches in them. No non-Universalist, no non-churched person of liberal inclinations, not even the average Universalist layman or woman stopping in any of those towns overnight, perchance over Saturday or Sunday, would have the slightest inkling of the presence of a Universalist church unless he or she stumbled on it.

Where are you Universalists? Where are you Universalist laymen, you who pay good money to advertise your businesses? Why not tell the world where you are and what you are as men of liberal religion?

Your church Headquarters can provide you with an attractive two-color all-weather metal sign to indicate the presence and location of your church. Why not get one for each of the principal approaches to your city *and install one on each approach?* The cost of these signs is insignificant compared to their value for years to come. The installation could be done in a day by an energetic Men's Club work party. Write to Philip R. Giles, 16 Beacon Street for details of this project.

(You!) + A (Appeal) = Universalist Advance

Ninety-one churches and nine states (and provinces) have contributed more this year (to June 12) than last year (total to June 30).

Despite these gains only $56,137.12, or a little more than half of the $109,185.69 needed to balance this year's budget before June 30, is now in hand.

LAST CALL! The U.C.A. books close June 30 (before you receive this issue) but the Universalist Appeal is giving you 30 days of GRACE this year. All contributions received by Tuesday, July 31, and intended for the fiscal year 1955-56 will be so credited. THIS IS YOUR LAST CHANCE TO GET UNDER THE WIRE: ACT NOW! See to it that your church is in this list next issue.

California
- Balboa
- Hollywood
- La Jolla Fellowship
- Pasadena

Colorado
- Denver

Connecticut
- Hartford
- Meriden
- New London
- Norwich
- Stamford

Florida
- St. Petersburg

Georgia
- Atlanta
- Senoia

Illinois
- Bingham
- Peoria

Indiana
- Cunot
- Terre Haute Fellowship

Iowa
- Mitchellville

Kansas
- Junction City

Maine
- Augusta
- Brunswick
- Bryant Pond
- Caribou
- Dover-Foxcroft
- Greene
- Lewiston
- Livermore Falls
- Livermore, Second
- North Jay
- Norway
- Oakland
- Rockland
- Turner Center
- Waterville
- Westbrook

Maryland
- Silver Spring Fellowship

Massachusetts
- Attleboro, North
- Brockton
- Charlton
- Danvers
- Foxboro
- Framingham
- Gloucester
- Lynn
- Melrose
- Milford
- Monson
- Plymouth
- Shirley
- Stoughton
- Swampscott
- Wellesley
- Wakefield
- Weymouth, South
- Worcester, First

Michigan
- Concord
- Detroit, N.W.

Minnesota
- Rochester

Mississippi
- Liberty
- Our Home

New Hampshire
- Concord
- Dover
- Enfield
- Nashua
- Winchester

New York
- Bristol
- Canton
- Carthage
- Floral Park
- Hamburg Fellowship
- Rochester
- Utica

North Carolina
- Kinston

Ohio
- Akron
- Cleveland, First Church
- Eldorado
- North Olmsted
- Norwalk

Pennsylvania
- Athens
- Kingsley
- Philadelphia, Church of the Restoration

Rhode Island
- Cumberland
- Providence, First

Vermont
- Barre
- Cavendish
- Derby Line
- St. Johnsbury

West Virginia
- Fork Ridge

Wisconsin
- Wausau

Nova Scotia
- Halifax

Quebec
- North Hatley

States and Provinces
- Colorado
- Florida
- Georgia
- Maryland
- Mississippi
- Nova Scotia
- Ohio
- West Virginia
- Wisconsin

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

TATE ASSOCIATIONS OF UNIVERSALIST WOMEN

The success of the Association of niversalist Women depends, in large easure, upon the effectiveness of the ite organizations, since it is through em the program is developed and rough them comes the financial sup- rt which enables the national body function.

In September, the state presidents ill meet with the Executive Board the Association (as has been the custom in recent years). This joint meeting has helped to strengthen the bond between the national and state organizations and for this reason every effort is being made to have all presidents attend.

We are introducing here the presidents of two State Associations, and plan in later issues of THE LEADER to present the women who hold this office in other states.

Mrs. Robert M. Rice, President
Illinois Association of Universalist Women

Mrs. Rice has long been active in e program for Universalist women, local churches as well as at the ate and national levels. Her wide perience and her enthusiasm will valuable assets in this position of adership.

The Illinois Association has taken rticular interest in Ryder Commu- ty Center in Chicago and the women the state have sponsored the Thrift op there. Now, by vote at their cent state convention, the Ryder ommunity Center has been adopted a state project.

Mrs. C. C. Tart, Sr., President
North Carolina Association of Universalist Women

The State Association of which Mrs. Tart is the president, while not as numerically large as some others, has a loyal membership which makes possible several worthwhile accomplishments which would be a credit to a much larger organization.

Three all-day institutes are planned during the year, at which time well-planned educational programs are presented. Each year the Association sponsors an institute at Shelter Neck, N.C., the dates for this year being May 30-June 3.

ASSOCIATION NEWS

Richmond, Ind. — In this community where there is no Universalist church, we have one of our most active local Associations. This group of twelve women has exceptionally fine programs and make a remarkable financial contribution to the work of the national organization.

West Palm Beach, Fla. — While this Universalist-Unitarian Fellowship Group does not have a women's organization, the Association has received a contribution from some of the women who have become interested in the program through literature which has been sent to them.

Washington, D. C. — Reorganization of the women's groups of the National Memorial Church is now under consideration. Each step in the procedure has been carefully planned and we believe that the new program will offer the women of this church increased opportunity for fellowship and service.

Massachusetts Association — The recent annual convention of the Association was most successful with an excellent attendance and program. So many requests were received for copies of the annual report of the president, read by Mrs. Walsh herself, that the report has been mimeographed for wider distribution.

Universalist Women of the Wider Fellowship — Miss Bernice Cunningham continues to send regular mailings to Universalist women who, for various reasons, cannot belong to a Universalist women's group or, as in many instances, attend a Universalist church. Many of these women have become members-at-large and have contributed to the support of the Camps. We welcome these women into our wider Fellowship and hope that some of them may attend a summer institute or other Association programs when possible.

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MARIAN E. PFAFF, *President*
FRANK A. DEWICK, *Treasurer*

FRANK LLOYD WRIGHT FIRST GUEST SPEAKER AT NEW YORK UNIVERSALIST CHURCH

In the first of a guest preaching series on the theme, "Religion and American Life," architect Frank Lloyd Wright occupied the pulpit of the New York Universalist Church on Sunday morning, June 3. Mr. Wright, who has been acclaimed as "the greatest architect of the Twentieth Century," spoke on "Religion and Architecture."

This new series of sermons by authorities in various fields will continue on a monthly basis through 1956 at the Church of the Divine Paternity, Central Park West and 76th Street. Leaders in government, science, literature, show business and industry, who will speak from the Divine Paternity pulpit, include James C. Penney, Frank Graham, Steve Allen, Charles Francis Potter and Norman Cousins.

Mr. Wright, whose latest book, "The Tower," describes the building of the Price Tower skyscraper in Bartlesville, Oklahoma, is famed as the designer of such buildings as Florida Southern College, the Tokyo Imperial Hotel, the Johnson Wax Building in Racine, Wisconsin, the Oak Park, Illinois, Universalist Church, and the Falling Water House at Bear Run, Pennsylvania.

WORCESTER UNIVERSALISTS LAY CORNERSTONE OF NEW BUILDING

Two hundred members attended cornerstone-laying ceremonies at the new First Universalist Church, Holden Street and Shore Drive, Sunday, June 3.

The congregation marched to the site after a brief 11 a.m. service in the temporary quarters, 58 Holden Street.

The Rev. George J. Spencer, minister, offered a prayer, then helped set the cornerstone in place. Each succeeding speaker tapped a bit of mortar around it.

Miss Helen B. Hamill, chairman of the building committee, read the list of pictures, publications and membership rolls sealed in the stone.

She thanked the architect, Alfred Reinhardt of Manchester, Conn., and the contractor, Arthur T. Innamorati, Sr. of Clinton, for their cooperation.

Other speakers were Harry M. Foxhall, chairman of the board of management; Miss Pauline G. Brennan, oldest active member, and Andrew C. Fuller, representing new members.

After the benediction, Mr. Foxhall presented the Rev. Mr. Spencer and Mrs. Spencer a housewarming purse on behalf of the congregation. Rev. and Mrs. Spencer, who have been with First Universalist six years, recently bought a new home near the new church.

The cornerstone laying took place one hundred and fifteen years, to the day, after the signing of the church's constitution.

First Universalist had its quarters at Pleasant and High streets from 1871 until last year, when plans were made to move and the downtown building was sold to Worcester Diocese of the Roman Catholic Church.

Construction of the $175,000 new building began last December and is expected to be completed this fall. The church now has four hundred and fifty members.

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EUGENE GARRETT BEWKES
President

CRACKLING

"Yes," the teacher explained, "quite number of plants and flowers have e prefix 'dog.' For instance, the dog-se and dog-violet are well known. an any of you name another?"

There was silence, then a happy ok illuminated the face of a boy at e back of the class.

"Please, teacher," he called out, oud of his knowledge, "Collie ower!"—*Scholastic Teacher.*

TO JUNIOR HIGH WORLD CITIZENSHIP CAMPERS

This summer you are invited to meet:

MISS AYAKO YOSHIOKA from *Japan,* who is prepared to tell us about Japanese customs, mythology, culture.

MR. RAM TARNEJA from *India,* who will share with us his understanding of young people in India. Ram also said that he would like to go out on bird walks. Let's go with him!

MRS. ANNIE WILLIS from *Suffolk, Virginia,* who can help us to know the work necessary toward racial integration with a realization of our responsibilities toward that end.

MISS DORIS TRAFTON from *Buffalo, New York,* who will brighten our program by helping us to express ourselves through music.

MISS ALICE HARRISON from *Boston, Mass.* Alice is going to share with us her store of "know-how" in programs and planning for junior high groups.

REV. GEORGE NILES from *Manchester, N. H.* Let's produce a play which will encompass "World Citizenship." George is going to be with us to lead the group in dramatics.

MR. HERSH ADLERSTEIN, Anti-Defamation League, *Buffalo, N. Y.,* will lead a group on the subject "Understanding our Jewish Neighbors"—worship, holidays, history.

We are *hoping* to have with us also college students from Argentina and Africa.

The Camp meets at Unirondack. We hope that you can join us.

There will be Swimming — Boating — Hiking — Arts and Crafts.

Send in your reservations soon — first received, first accepted (the number is limited).

If you wish further information or a registration blank, ask your minister or address your 1956 Director of Junior High World Citizenship Camp: Miss Lucille Smith, 1622 E. Genesee St., Syracuse 10, New York.

CRACKLINGS

A Los Angeles teacher training her class in the use of proverbs said, "Cleanliness is next to what?"

A little boy exclaimed feelingly, "Impossible!"

—THE WATCHMAN-EXAMINER

The St. Lawrence University Theological School Announces Centennial Year Scholarship Provisions

1. **The Thomas F. Peterson Foundation Scholarships.** Six $500.00 cash awards.
2. **The Trustees' Scholarships.** Two free tuition scholarships for students of exceptional promise in their first year.
3. **Tuition Allowance Scholarships.** $250.00 annually to all worthy and needy students reducing tuition charges to $75.00 per semester.
4. **The Michigan Convention Scholarship.** An annual $300.00 award, in cash, preferably to a Michigan student.
5. **The New York A.U.W. Scholarship.** $125.00 awarded annually to a woman student in religious education, preferably from New York State.
6. **The McClevey Prizes.** Six $100.00 prizes awarded annually. Available to undergraduate pre-enrollees at St. Lawrence.
7. **The St. Lawrence University Scholarships.** Up to $400.00 annually for worthy undergraduate pre-enrollees as tuition allowance.

Certain other denominational scholarship funds are available to candidates for the Universalist ministry studying at St. Lawrence or Crane Theological School.

Direct inquiries to Dean Angus H. MacLean or to Dr. Max A. Kapp, Registrar, Canton, New York.

DR. GREENWAY AGAIN HONORED

Dr. Cornelius Greenway has been re-appointed Grand Chaplain of the Grand Lodge of Masons of the State of New York — his tenth consecutive term in that office; and was the Prior during the 87th Convocation of the New York State Council of Deliberation Ancient Accepted Scottish Rite.

Starr King School of Ministry
2441 Le Conte Avenue
Berkeley, Calif.
9

(Section 520, P. L. & R.

CENTRAL FELLOWSHIP COMMITTEE

On April 23, 1956, approved the action of the Midwest Fellowship Committee in granting reciprocal fellowship to the Rev. Eugene W. Kreves, an ordained Unitarian clergyman.

May 15, 1956, voted to approve the action of the Maine Fellowship Committee in granting to Robert C. Sallies, a lay preacher, the right to perform the Christian Ordinances.

On May 19, 1956, voted to grant to William F. Robinson, III, a letter of license as minister with the right to perform the Christian Ordinances.

—ESTHER A. RICHARDSON,
Secretary

FERRY BEACH LADIES' AID

The Annual Meeting of the Ferry Beach Park Association Ladies' Aid will be held in the Quillen Lobby, Saco, Maine, at 2:00 P.M. on August 8, 1956. Annual reports will be read, election of officers will take place, and any other matters that may properly come before the meeting will be considered and acted upon.

—AGNES E. PETERSON,
Recording Secretary

STILL TIME TO REGISTER!

Midwest Institute, Bridgman, Mich., July 14-22.

New York A.U.W. Institute, Unirondack, N. Y., July 28 - August 4.

Ferry Beach A.U.W. Institute, Saco, Me., August 4-11.

Murray Grove A.U.W. Institute, Lanoka Harbor, N. J., August 18-24.

For information concerning these or other institutes, write the Association Office, 16 Beacon Street, Boston, Mass.

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